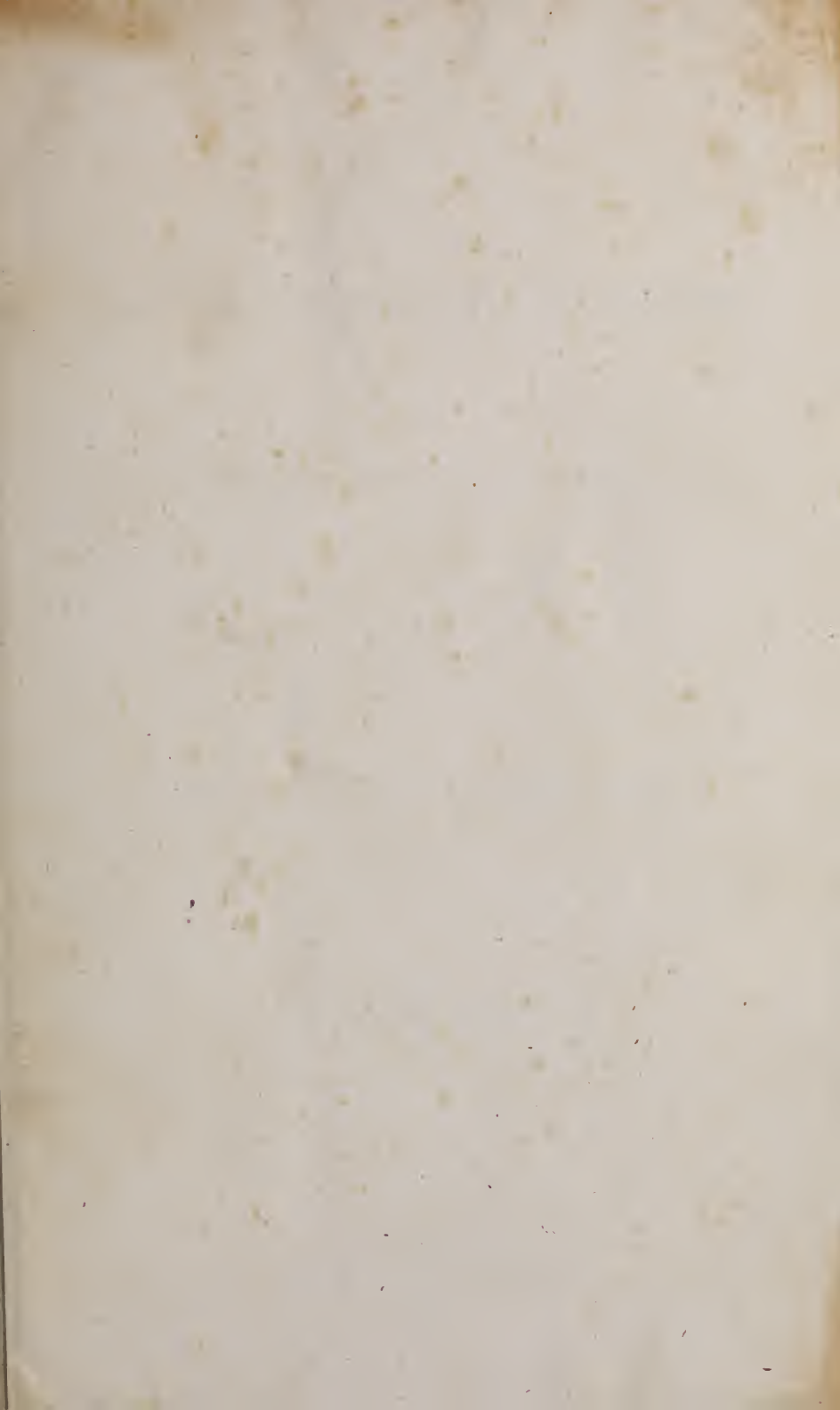




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## BAPTIST MISSIONARY MAGAZINE.

VOL. XXVI.

NOVEMBER, 1846.

NO. 11.

## American Baptist Missionary Union.

## Arracan.

## EXTRACTS OF LETTERS FROM MR. INGALLS.

Mr. Stilson having been called to Maulmain, to supply the place of Mr. Osgood, who is absent on account of illness, Mr. Ingalls has removed to Arracan to superintend, for the present, that important and suffering mission. Under date of Akyab, May 7, 1846, Mr. Ingalls writes :—

*State of the mission.*

I reached this on the 28th of last month, and have been most happily disappointed in this field. That you have not given up Arracan, is a source of real joy to me. There is not a more inviting field in the East, excepting Burmah Proper, and with the obstacles now thrown in the way of labor there, this must have the preference. I am willing to spend the rest of my days here, if it shall meet the wishes of the Board. Since I arrived, I have had constant visitors at the mission house, the same individuals coming again and again, and listening with more interest than I have witnessed in a long time. Though this is encouraging, still the cause of Christ will not triumph without a long and severe struggle. Faith, active and strong, must be exercised. Prayer, fervent and persevering, must be offered, in connection with the preaching of the word, and there must be men to do it. The Board must not put too much confidence in native help. Our assistants do much valuable labor when under the careful supervision of missionaries, but left to themselves they do but little. In Arracan, the assistants in the Burman department are more in name than efficiency, so that your mis-

sion here is weak indeed. I find at this station a small native church, composed of poor members, which would be greatly in their favor providing they were rich in faith. But this is not the case. There have been few additions for a long time, and no refreshing from on high. Still, to have even a small, poor church, is better than none. There is a school connected with the station of about thirty scholars, which is a source of hope and expectation. There is no chapel erected here yet; the Sabbath services are held in the dining room. A small chapel should be built at once, and I hope the Board will sanction the outlay.

From the same place, he writes under date of June 17 :—

*Erection of a chapel—Public worship.*

I have just completed a small chapel, which also answers for a zayat, neither of which existed at this station. I commenced it, in the first place, expressly for a zayat; but, feeling the necessity of having a place for public worship, altered the plan, and have secured both objects. The whole expense has been a little short of 150 rupees. It is situated close upon the public road, so that people who pass along can call at the hour of worship on the Sabbath, and hear the gospel, who otherwise might pass a long life without knowing that a great price had been paid for them.

*Ko-bike—Interest awakened.*

Ko-bike has joined me from Maulmain, and we have commenced the daily work of preaching to all who call. The people literally throng us from morning till night, and the contest between light and darkness, truth and error, is

fiercely renewed. I can give you no detailed account of our daily work. It would be impossible. We find many who listen with all the interest we could desire. Some come expressly to hear the gospel, others to dispute and oppose, and the daily work is something like a protracted battle. An eternal God and salvation from death and hell through the sufferings of our Lord Jesus Christ, are fearlessly, and, I hope, affectionately proclaimed. Some are inquiring. One has asked for baptism, and gives evidence of a change of heart. Others are halting. I have seen nothing like the present state of things since our expulsion from Rangoon. There is a shaking among the dry bones.

#### *Helpers needed—Encouraging facts.*

Though things wear an encouraging aspect, and we hope for brighter days, still we are not too sanguine. Boodhism will never fall without a fierce struggle. And these Arracanese are not the people to quietly submit to the yoke of Christ. Opposition is awakened, and will be commensurate with the work of God. I have not the time to enter into particulars, and must just mention a few items. I fondly hope you are about sending help to this field; still it is affecting to think that if new missionaries were now in the field, years must elapse before they could do much in the way of preaching. I am much concerned for Sandoway, especially if br. Abbott does not return. Several Karens are now in school here, who arrived after I last wrote you. They report that the gospel is now spreading far and wide among the Karens in Burnah. The two pastors were going in every direction, and baptizing. The Karens at Shway-doung, near Prome, are receiving the gospel.

#### *Efforts of Romanists.*

The Catholics from Bassein are making efforts to seduce the disciples. I will translate what the Karen wrote me on the subject, which will, no doubt, interest you. "I will inform you of the state of the Karen church in Burnah (writes the Karen.) A very great sickness prevails, and those that die, die; those who are sick, are sick. The number of deaths is from fifty to sixty. Though there is sickness, we do not feel concern on that account, but we have concern on another account. The Catholics have entered

Bassein. The Romish priests are *wolves*, and desire to devour the sheep, which are the church of Christ; because when they find a dead one, i. e. one who has been turned out of the church, they seize him in a moment, and run off with him; for which *reason* we know them to be wolves. The preachers of the gospel, are those who take care of the sheep; nevertheless, if those who are wolves, *get in*, there is no stopping them; and if the wolves *can get in*, as many as *can will get in*. Now, if there are not those who will carefully watch the fold, there is reason to fear all will be destroyed. The sheep are *now being devoured*. The wolves' words are, 'The shepherd should live with the sheep.' (This is said by the priests with reference to missionaries having fled from their flocks, or of being afraid to live in Burmah.) These reproaches (says the writer) we now have to bear; and the churches are like the stars, which cannot shine in the rainy season, or candles covered by a bushel. For which reason, O teachers, compassionate the churches in the eastern world, and pray much for us!! O teachers and teacheresses, by exhibiting compassion, exalt God!! We have no refuge in ourselves; God alone has strength." Thus does this young disciple make his urgent appeal. They dread the Catholics,—and some have gone over, and others will follow. Arise, O God, and let thine enemies be scattered!

In a postscript, dated June 23, he adds:—

I cannot close this sheet without expressing a devout wish that this mission may be cherished by the Board and the churches. Kyouk Phyoo should have one missionary at least, Ramree two, and one for Sandoway, and another for this city. There is now a move among the people, and unless you sustain this mission it must go down. The Catholic bishop visited this place a short time since, and said, on leaving, "that he would have a mission here, if he had to go to Rome for the priests."

Our zayat is visited by many from morning till night. Yesterday there were forty or more at one time, and hundreds during the day. I preach as long as I have strength, and leave and then go again. No missionary need hesitate about selecting this for his field. It is as fair in promise as any field in the East.

## Greece.

## EXTRACTS OF A LETTER FROM MR. ARNOLD.

Mr. Arnold, having relinquished his contemplated tour of exploration in Thessaly and Macedonia, remained through the summer at Corfu, vigorously prosecuting his labors. Miss Waldo has been transferred to Piræus, and is now laboring in connection with Mr. and Mrs. Buel. Mr. Arnold, under date of Corfu, Aug. 8, 1846, writes as follows :—

*Services in English—Demetrius.*

In regard to our English services, no change worthy of note has occurred since my letter of April 8.

One Sunday morning, about the middle of May, Demetrius from Potamo, presented himself; and after spending some hours in reading the scriptures, promised to return again in the afternoon, and introduce two of his countrymen, who had formerly been violently opposed to him, but had lately shown a more candid and inquiring disposition, and now wished to come and see me. He fulfilled his promise; and these two have ever since come regularly every Lord's day. One of them is a tailor, and the other is a member of the Gymnasium, and has made good progress in the study of the English language. He comes often on week days to read the scriptures with me, and is a very intelligent and serious young man. Demetrius himself is now absent on a visit to his wife, who still remains at her father's in Epirus. I have thus been enabled, to my great satisfaction, to recommence my scripture lessons on the Sabbath with the Greek young men; and I have always had four or five, and sometimes six. We have commenced the Acts of the Apostles.

*Preaching in Greek.*

I mentioned in my last, that I proposed to make my first attempt in preaching in Greek on the following Lord's day. I was permitted to do so; and in the midst of various and strong emotions, I experienced no ordinary satisfaction in commencing a more regular method of religious worship and instruction, and in addressing my little audience from Acts 17:11. There were only nine persons present be-

sides myself, and four of these belonged to our own household; so that only five came to hear me. The Greeks who were present, five in number, were all young men. Among these were the Greek teacher in the mission school, (Mr. Philippides, a medical student, from Santa Maura,) and the two friends of Demetrius already mentioned. I had hoped to see three or four more; but they had excuses for not coming, which, except in one instance, did not seem to me very important. Those who were present were very attentive. The service was conducted agreeably to the customary order of Sabbath services in our churches, with the omission of singing. For this omission there are two very decisive reasons;—the want of suitable hymns to sing, and of competent singers. A feeble beginning has thus been made in preaching the gospel, in a more regular manner, to the Greeks. I can truly say, that I have earnestly desired this hour. For a long time the work of preparation for such a service must be very laborious, and the execution of it very imperfect; but I cheerfully undertake the labor, and can patiently endure the mental trial arising from the consciousness of numerous inaccuracies of expression, and of the inability to convey my thoughts clearly and forcibly in this foreign tongue, in the hope that these inadequate means of religious instruction will still be made effectual, through the Divine blessing, in the salvation of some. What other and graver difficulties may be consequent upon this undertaking, I cannot tell; but I hope that from these also, I shall not be left to shrink. I have learned that it is well to speak cautiously of plans and purposes for the future; but I hope to be able to hold a similar service as often as once a month, continuing the bible class, as before, during the intervening Sabbaths; until I acquire greater facility in the language, so as to be able to preach in it weekly. But I "know not what a day may bring forth."

*Visit to Sokraky.*

In my letter of July 9, 1845, I mentioned a visit which I had made to a mountain village called Sokraky, about twelve miles from town. Early in the month of May last, I paid a second visit to this village, in company with Rev. Mr. Charteris. We visited a Greek school there, taught by a young man from Potamo, who has been a fre-



quent caller at my house. After we left the school, a company of villagers, attracted by curiosity, accompanied us to the house of the teacher, where I remained about an hour, reading and expounding the scriptures, and conversing with those present, in number about twenty. No uncivil opposition was manifested, and some tokens of interest appeared. At first, one of them seemed to think that they could prove me a heretic, by my ignorance of the language of the original scriptures, and of their ecclesiastical books; but when they found that it was not so unintelligible as they supposed, this seemed to inspire them with a little more confidence and respect. The teacher of the school promised me that he would have a lesson in the scriptures every Lord's day, for his older scholars, if I would furnish him with the needful copies of the New Testament. I accordingly supplied him with fifteen copies, and a sufficient number of tracts and books to make a respectable little Sabbath school library. I have seen him several times since, and he tells me, that his scholars are very much interested in the lessons; that they meet, not only on the Lord's day, but on the evenings of other days, and that others besides his scholars come in to hear, so that he sometimes has twenty. I receive these assertions with distrust; but I hope some good may be done, some inquiries excited, and some direction and impulse given to youthful minds, which may result at last in their seeking and finding more truth than I can hope they will learn from his instructions. This young man is in the course of preparation for the priesthood. He was an attendant upon br. Love's instructions. His name is Kloudás.

*Books sent to Zante—Letter from Kynegos.*

I have sent a similar supply of gospels and other books to Zante, to the reader Kynegos, on a promise from him to form a similar class among his own scholars, as he has now a small school. I have more hope of good in this case than in the former; but not all the confidence that I could desire. Under date of the 12th of June, he wrote me as follows, in allusion to the proposal which I had made to him in a previous letter. "Through your letter I have been advised to undertake a good and pious work, by means of which I may be able to effect a true

conversion of youthful sinners. This friendly and useful advice may save me also from the lethargy of sin; and, therefore, I will not neglect to carry it into effect with the twelve of my twenty-eight scholars, who are capable, in respect of their age, of gaining a new heart (like Elizabeth, the Dairyman's Daughter,) by means of this Sabbath lesson, when they receive the gifts of Divine grace which flow from the study of the Holy Scriptures." He adds, "I gave a copy of the tract, entitled 'Good Works,' to a priest named G. I. He read it, as did also three others; but not comprehending it, they understood it to be contrary to the gospel, and returned it to me, saying, that this statement especially, — 'It is not our good works that recommend us to God, but Christ,' — is altogether unchristian and abominable, since it excludes our good works. I began to explain the statement, by referring to the words of Paul, — 'A man is not justified by the works of the law, but by the faith of Christ,' — which is, I think, to the same purport. It is the same as if he had said, that our good works are not able alone to reconcile us to God, without faith in Jesus Christ, our Savior. I also mentioned other passages of scripture agreeing with this statement, which does not by any means exclude our good works, but rather requires them, united with faith. They obstinately persisted in their objection, however, simply because there is no light in them, in consequence of their prejudices. Our discussion continued about an hour and a quarter; till, at last, I left them, that I might put an end to a dispute with foolish and impenitent men. As I was going from them, however, I heard them saying to me, 'Good-bye to you, with your English doctrines.'" He adds, that an intimate friend of his, who is also a reader, and who was with him when he last visited Corfu, was present at this conversation, and took up his defence warmly.

*Instruction of two Greek lads.*

About two months ago, Alexander and Mark, two lads from Potamo, who have been among the most constant attendants on Sunday morning, begged me to undertake their instruction in classical Greek. They had, some time before, made a beginning; but their teacher had removed from the village, and their lesson had been interrupted. As they were so intent upon acquiring



knowledge, as to be willing to walk into town (about three miles) to take their lessons, and as I hoped to have favorable opportunities to direct their minds to religious subjects, I consented to devote two hours every Monday morning to their instruction. Our lessons are always preceded by prayer. They use, as a text-book, a collection of exercises prepared by Farnakides, from Jacobs' Greek Lessons; so that I am in reality *reviewing* my pre-collegiate studies under circumstances quite unforeseen fourteen years ago, when I was myself meeting some difficulties and undergoing some self-denial, in order to obtain knowledge. The remembrance of these early difficulties, makes the work of instructing these poor young men more delightful. I could as little foresee my own course then, as I can theirs now. May He who "bringeth the blind by a way that they knew not," lead these two interesting and intimately attached fellow-students in the path of heavenly wisdom, and prepare them for extensive usefulness.

#### *Paleo Castritza.*

We are now in the country, at a place called Paleo Castritza, sixteen miles from town, on the opposite side of the island. The summer has been remarkably warm, and Mrs. A. was very much in need of this change. We enjoy the luxury of sea-bathing here, from which she has derived much benefit.

#### *Return to town.*

After remaining here one week, we returned to town, and spent a week there; and so great was the difference, that my wife could hardly endure this short stay. Mrs. Dickson came out with us and spent one week; but she was unwilling to suspend the school for a longer time. I have succeeded in obtaining a suitable place for the school near our house; so that Mrs. D. has now only a short distance to go. This change took place about the middle of May. The new situation is not quite so *cool* as the former one; but is more spacious, and in several respects more eligible.

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#### Assam.

##### LETTER FROM THE MISSION.

The following communication, dated April 23, 1846, and signed by all the mis-

sionaries of the Union, now laboring in Assam, is the repetition of an appeal which they have often made, and to which, we regret to say, the Executive Committee are not able to give an encouraging response. Neither the funds in hand, nor those in prospect, will justify any arrangement that shall contemplate a speedy reinforcement of this important mission. In justice to the brethren now wearing out their lives in that open and promising field, at least four additional laborers should immediately join them in their work, that each might have *one* associate at the station which he now occupies *alone*. It is to the Committee, an occasion of painful solicitude that they *cannot* meet the demand. With the most rigid economy at all points, and with the use of every hopeful effort to raise the necessary funds, they are still compelled, with distressing reluctance, to inform the mission of the facts, and thus prolong their disappointment. May God support them in their struggle, and not allow "hope deferred" to sicken their hearts, and quite wither up their courage.

#### *Appeal for help—and reasons.*

Please allow us again to renew our request to the Board for more missionaries for Assam. A number of laborers are greatly needed; but particularly one for each station now occupied. We earnestly hope it may be in your power, as we doubt not it is in your hearts, to give us a favorable reply to this our united appeal. Br. Barker is very desirous that — may be sent to Gowahatti, if, in the judgment of the Board, he is a suitable person, and his services can be obtained; if not, he requests that some other person may be sent. We are aware that the demand on your means is great, and that you have many embarrassments; yet we think there is an urgent necessity in our case for aid. In support of this, we beg to submit a few among many considerations, for the prayerful deliberation of the Board.

1. Br. Barker's health is not good. He has an affection of the chest, that frequently incapacitates him for the discharge of his duties, and seriously threatens the necessity of his removal.

2. Caleb, the only native assistant at Gowahatti, having been excluded

from the church, br. Barker is left alone in the discharge of the duties of this branch of the mission. We believe he is incapable of meeting the demand made on his time and strength, and that he needs a fellow-laborer, counsellor, and friend.

3. The Puseyites are laboring, with no ordinary zeal, to disseminate their doctrines throughout Assam. Of this we cannot be indifferent spectators; nor can we sit down inactive, or *remain silent*; for we believe that Puseyism is anti-christian, and its doctrines subversive of the gospel. By it, the priesthood of man is substituted for the priesthood of Christ, and a human regenerator for the Holy Spirit; by it, water is made an instrument in regeneration, instead of the word of God that liveth and abideth forever; by it, tradition, novelties, ordinances, fasts, feasts, and good works are substituted for faith in Christ, and a self-styled apostolic succession, for the apostolic faith, spirit and practice. In a word, we believe that Puseyism contains the quintessence of Popery, and the more insinuating and dangerous, because divested of some of the papal absurdities. We have no fellowship with such doctrines, neither can we wish those who hold them God-speed, however much we may respect them as men. Neither can we cease to pray for the downfall of such a system, nor cease to exert ourselves for the procuring of the means by which the pure gospel may be preached at every station in Assam.

We never wish to see the day when Gowahatti, or any station which we now occupy, or shall hereafter occupy, shall be without a man of God, through whom the Holy Spirit may speak to the people all the words of this life.

4. The field is large and populous, and presents good facilities for its evangelization. The schools now in progress ought to be more vigorously sustained, English and native worship kept up, and tours made throughout the district.

5. The liberal supporters of our mission, residing in Assam, feel disappointed that no more missionaries have been sent out; and those of them who make practical piety a personal thing, *still want to see*, and *still expect to see* more laborers on the ground. We cannot, however, much longer expect a continuance of their liberal patronage, unless our mission be soon reinforced.

We leave other considerations to suggest themselves, and conclude by desiring that you may be made largely to partake of the grace of our Lord Jesus Christ, and have the aid of the Holy Spirit in all your deliberations, and particularly in your choice of candidates for the foreign missionary field. We hope that in all things God may be glorified,—by our life, or our death,—by the disappointment of our expectations, or by the realization of them,—as God the Sovereign, in the plenitude of his wisdom and mercy, may be pleased to appoint.

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## Miscellany.

### Manifestations of God in the History of the American Baptist Missions.\*

We are not met to glorify man. God alone is entitled to our homage; and in this temple of Christian worship, we are gathered that we may socially adore his supremacy, and acknowledge at his footstool our indebtedness for the past, and our dependence for the future. He divides his glory with none of his creatures, however intelligent, pure, or useful. They do not deserve it. They could not bear it. Worship God. If, therefore, any of this congregation have come hither for any inferior purpose; if they have been prompted by any other motive than the honor of Jehovah,—Father, Son, and Holy Spirit,—let them be ashamed of their selfishness, and bow their spirits in true

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\* This article is the substance of the address delivered by Mr. Stow, June 30, 1846, at the public meeting held in Baldwin Place, Boston, preparatory to the departure of the Rev. Dr. Judson and others as missionaries to the East.

contrition before the mercy-seat. Far distant from us all, at this hallowed hour, be every thing like a spirit of vain curiosity, or of creature adulation. Here let us, in Christian simplicity, abase the human, and exalt the Divine.

For this purpose, the occasion is eminently suggestive of facts and principles. By the presence of one, whose life, preserved amid a thousand dangers, supplies a connective of the eventful past with the hopeful future, we are reminded of the faithfulness of God; and by the presence of others, ready to depart with him on the same mission of mercy, we are admonished of our continued dependence upon the Divine favor. We come not here to laud or magnify these Christian heralds; but we come to assure them of our fraternal sympathy, and to commend them, by solemn prayer, to the guardianship and direction of Him, whose we are, and whom we serve. It is not a time for declamation, or excursions of fancy. We are dealing, not with speculations, but facts; not with opinions, but principles; not with fictions, but truths; and if sobriety and common sense may be dispensed with elsewhere, they certainly cannot here be spared. It is hoped that nothing may be said or done by us, that will not bear reflection when the excitement of the hour shall have passed away, and every thing be reviewed in the clear, serene light of the coming judgment.

It has been tersely and forcibly said, that "God is in history." Preëminently is it true that God is in the history of the missions with which we are connected. The facts of that history, both the recorded and the unrecorded, supply the evidence.

Thirty-three years ago, the American Baptists had not a single evangelical laborer in the foreign field. The heathen, ignorant of the way of life, were passing into eternity at the rate of twenty millions annually; but, to our discredit, be it confessed, we manifested no practical concern for either their condition or their prospects. We had in our hands the commission of Christ, in which we were charged to convey the gospel to all nations, and publish it to every creature. This document we read, and the command was often upon our lips; nay, we sung,—

"Go, preach my gospel, saith the Lord,  
Bid the whole earth my grace receive;"—

but we habitually disobeyed the requirement, and, but for the providential interposition of the Head of the Church, we might, perhaps, for many more years, have made no united effort to enlighten and save the heathen. Dissatisfied with our culpable apathy, he adopted a method of his own to awaken us to duty.

When the early churches, slow to enlarge their field of operations, and with narrow views, confining their efforts to Home Missions, kept back the gospel from all but their own nation, God pressed upon them their neglected duty, and opened a door for its execution, which, without direct and fatal rebellion, they could not refuse to enter. Determined to break down their restrictive spirit and policy, and give breadth and comprehensiveness to their philanthropy, he so arranged matters as to lead a hardy, adventurous pioneer into contact with an inquiring gentile. A breach being thus made at one point, the whole wall soon tumbled, and the pent-up benevolence rushed out on all sides, and spread rapidly "from Jerusalem round about unto Illyricum," from the Euxine to the Atlantic, from the Persian Gulf to the Baltic, from the centre to the circumference.

Like those early churches, ours were negligent of the mighty masses of heathendom; not, however, from exclusiveness or prejudice, but under the influence of a spirit of slumber that made them indifferent to the claims of the unevangelized. The time had come when God would have the command of his Son obeyed, and he started, from a very small beginning, a train of causes, which men despised as irrelevant and unpromising, but which he would render productive of large results. God delights to effectuate his purposes by means which human wisdom would reject. He moved by his Spirit



upon the hearts of a few youthful disciples, of another denomination, to consider the wants of the pagan world, and led their minds to the firm resolve that they would do his will, and then cleared for them, through many difficulties, a path to the distant East.

You know the circumstances under which the ecclesiastical relations of a part of this enterprising band were changed. From Bengal they sent home an appeal to us to engage in a mission to the heathen. Some of you recollect, and will never forget, how that appeal rang through the land. "God calls, and we must act," was the rally-cry along the coast, and far back in the interior. He had called by his Word without cessation; now his Providence struck in, like the blast of the bugle, summoning to action. Hearts were touched; hands were opened. The enterprise was begun; one man with his companion, was already in the field. God had placed them there; we must sustain them, and send them associates.

Examine every link in the chain of facts, from the time that our senior missionary left the port of Salem, until he was ultimately, a fugitive from the face of his country's enemies, set on shore in Rangoon, and then declare how much you discover, in the origin of the Burman Mission, of human foresight or calculation. Abraham and Sarah, as they left Mesopotamia, not knowing whither they went, were not more immediately under the direction of God, than were Adoniram and Ann Hazeltine Judson, as they went forth from the land of their nativity, until they found a place of sojourn on the banks of the Irawaddy. God is to be acknowledged as the founder of the Burman Mission, as really as he was the originator of the mission of Peter to Cesarea, or of Paul to Macedonia. He provided the first missionary without our agency or even our prayers; He led him as truly, and almost as circuitously, into his field, as Israel was conducted into the promised land; He sent home a messenger in the person of Luther Rice, a man of extraordinary power, to arouse our slumbering churches; He raised up friends in such men as Baldwin and Bolles, Cauldwell and Staughton, Furman and Semple,—all now gone to their rest,—and others who still survive, to adopt, and cherish, and sustain the infant interest. God was in the enterprise, all and in all, and so adjusted every thing as that "no flesh should glory in his presence."

At this time there was not in all these States a single church, of our denomination, like the church at Antioch, ready to take the responsibility or to meet the expense of sending a single laborer to the heathen field. Those who sympathized with the undertaking, and felt the pressure of obligation, were scattered over a wide territory, and the only alternative was to collect these congenial elements into a voluntary association for the diffusion of Christian light in the dark portions of the earth. This was done. Providence favored the effort. It was not the primitive mode of originating and supporting missions; but it was the mode which God prompted wise and good men to choose. And who can show, that in the circumstances which then existed, any other mode was practicable? It is one thing to elaborate nice theories, and quite another to reduce our beautiful imaginings to practice. Gladly would our fathers have seen the churches, as such, enter upon their appropriate work of evangelizing the world,—each church furnishing its full quota of men and funds. But they found the measure of missionary spirit very limited, and the standard of liberality extremely low; and they were not willing to leave a generation of heathen to perish in their sins, while they should enter upon the doubtful experiment of reforming the churches, and preparing them to propagate the gospel after the primitive fashion. They saw clearly,—and Providence supplied the light,—that the friends of missions must act in concert, and through a voluntary association, or not act at all. They did what they could. God was in their movement. They organized such an agency as was best fitted to do the work abroad, and to react most effectively upon the sluggish masses at home. May we, their suc-

cessors, ever study Providence as they did; and, as circumstances change, learn to adapt our machinery to the ends to be accomplished.

Another series of facts, showing the superintendence and faithfulness of God, is found in the character of the laborers whom He has provided for our respective fields. It could hardly be expected that any would be in all respects unexceptionable, or that none would be employed in whose perseverance and efficiency we might not be disappointed. But I hesitate not to say, that, with fewer exceptions than might be rationally anticipated, our missionaries, of both sexes, have proved themselves to be persons of more than ordinary worth. I say this, not to magnify them, but to bear a deserved testimony to real excellence, and thus to honor God, “of whom, and through whom, and to whom are all things.” The wisest Board or Committee in the land, had they been allowed to select the same number of candidates from the entire range of the denomination, could never have made so judicious a selection. Our ordinary course has been to receive applications from such as felt the clear conviction of duty to *offer themselves* for the service. This method has some disadvantages; but they are insignificant compared with the evils resulting from the substitution of a human for a Divine call. We have desired evidence that the Holy Spirit has preceded us, distinctly saying,—“Separate me these disciples for the work whereunto I have called them;” and by thus honoring the prerogatives of the Spirit, we have been by the Spirit signally favored. Of those whom we have sent abroad, many have exceeded, while but few have fallen short of our expectations. In general, they have been admirably fitted, each for some specific department of labor, and given the most satisfactory proof of intelligent, cordial devotion to the one great object embraced in their commission. They have all left home, apparently for life; and though many of them have been compelled to return, yet, in almost every instance, it has been with painful reluctance. Generally they have seemed to entertain very sober views of the service upon which they were entering, and, though ignorant, to a large extent, of the peculiar character of their future labors and sacrifices, they have appeared to be firmly girded for any hardship, thoroughly prepared for any form of trial. Influenced, not by a spirit of romantic adventure,—not by the hope of honor from man, or a crown of martyrdom from Christ,—but by a sincere regard for the glory of God, and a fervent love for human souls, they have entered the field and occupied it with tenacity of purpose, and untiring industry, and encouraging success. And it is worthy of record, to the honor of God’s grace, that not one of them has, by any moral delinquency, dishonored the Christian profession.

Nearly all of our missionary laborers have been pioneers at their respective stations. As such, they have performed labors, and endured hardships, and suffered privations, of which they have been too modest as well as too much occupied, to give a detailed history; and had they given it, very few would have appreciated the facts. They have been working at foundations, mostly out of sight; and while the superstructure shall go up by other hands, and be admired by posterity, the invaluable service which they have rendered will not be fully understood, or duly accredited, until we shall stand among the disclosures of the judgment day.

It would be invidious to specify individuals, and it is unnecessary. Good men and true, under the authority and guidance of God, have gone forward into the unbroken wilds of heathenism, and there commenced a work which their successors will find less difficult, and more productive. We glorify not them. We magnify the wisdom and goodness of Him who has provided such laborers; and we must regard that man as a careless,—nay, an atheistic observer, who does not discover in their characters and qualifications the proof of a benignant and coöperating Providence.

In the severe discipline to which our missions have been subjected, we have occasion

to recognize the hand of a gracious Benefactor. Though He had planted the Burman Mission, separate from any human device or forecast, 'yet it was, for a long period, a delicate germ, exposed to many a rude storm that threatened its existence, and, but for the sheltering and nurturing care of the heavenly Husbandman, would have been early and utterly destroyed. It was shielded from the devourer by no earthly guardian, and survived only because God was its protector and friend. Dr. Morse, in his *Universal Gazetteer*, published twenty-five years ago, said, under the head of Rangoon, "The American Baptists have employed two missionaries here; but, owing to the opposition of the Burman government, it is supposed that they will be obliged to leave the country." It was with the utmost difficulty, and only by great prudence, united with extraordinary firmness, that our senior missionary and his family were able to remain at their station. They were subject to constant annoyance from the pettiest officers of government, and daily liable to be imprisoned and even beheaded. They had entered the field and occupied it without the permission of the authorities, and never, until the British obtained a foothold on those shores, had they any human guaranty of security. Years of toil and trial passed away before the language was acquired, or a single convert reported. The friends at home were slow in sending reinforcements. Only four men were sent out previous to 1823,—a period of ten years,—and of these, one descended to a watery grave before he had reached the field, and another, after a brief course of labor, fell a victim to disease on the inhospitable coast of northern Arracan. These events had, at the time, a dark and unintelligible aspect. The light of Providence was eclipsed. The faith of many faltered. The enemies of missions, both within and without the churches, declared that God was against us. Soldiers and mariners fell in the service of their country, and *they* were heroes. Merchants died remote from their homes, while in quest of wealth, and not a doubt was whispered as to the rectitude of commercial enterprise. Scholars perished while pursuing their scientific researches amidst the most deadly malaria, or the still more fatal perfidy of savage tribes, and they were extolled for their spirit of self-sacrificing adventure. But, if a herald of the cross, seeking the salvation of deathless souls, parted with life under the operation of the same physical laws, his memory was stung with reproaches, and those who countenanced and aided him, were denounced as accessory to his murder!

But the darkness soon disappeared, and those mysterious occurrences were seen to be a part of a system of means by which God was disciplining one man for protracted and enlarged usefulness, and teaching the friends of the cause at home a lesson of practical dependence upon his own wisdom and power. Many now present can remember the startling effect of the intelligence that Wheelock and Colman had so early concluded their term of service. For a moment, like a ship in a storm, trembling on the crest of the billow, doubtful as to the issue, the boldest held their breath, and hesitated whether to recede or advance. God determined the question for us. The deaths of these devoted young men gave new impulse to the spirit of inquiry, and added new fervency to prayer, and induced fresh consecrations, personal and pecuniary, to the cause of missions. The surviving missionaries, left feeble and solitary, were brought into closer sympathy with each other, and made to rely more exclusively on the Divine arm; and thus were they more effectually strengthened for the toils and sufferings that awaited them. Young men in our institutions were led to reflection, and, like soldiers, when their comrades in the front rank have fallen in the conflict, rushed forward to supply the vacancies. The first who advanced into the fearful breach,—Jonathan Wade and his wife,—still survive, and, after twenty-three years, are prosecuting their work with unwearied assiduity.

Death has cut down many of our laborers in the midst of their usefulness, and severe diseases have driven others from their loved labors. But discouraging and afflictive as



have been these dispensations, no one has candidly traced their relations, and observed their influence upon the general cause, without perceiving in them the hand of wise and gracious Sovereignty. Jehovah's ways are not as our ways. He darkens our path, that his own light may shine the more illustriously. The death of Stephen was a painful event to the infant church at Jerusalem. Who could interpret the Divine purpose? A pillar was cut away, and the edifice reeled in its weakness. Not a year, however, elapsed, before the lamentations of the church were turned into praises. That death was the occasion of life to thousands. The primitive Christians never talked or thought of abandoning missions, or even of changing their policy, because of some temporary reverses. Their piety was made of sterner material than to yield to any thing except a direct countermand from their Lord. Their missionaries were "men that hazarded their lives for the name of the Lord Jesus," and when the timid, sentimental Christians would dissuade them from duty because of its perils, they replied, with a lofty magnanimity, What mean ye, to weep and break our hearts? We are ready for any exigency. We count not our *lives* dear unto ourselves in a cause like this. God honored this spirit, and by every disaster that befel his servants, He multiplied the victories of Christian truth.

Who believes that George D. Boardman would have accomplished more for the heathen by a long life, than has been, or shall yet be effected by his death,—by such a death, after such a life? The imprisonment, sufferings and exposures of our missionaries, during the Burman war; the interruption of their labors and the dispersion of the native Christians, were regarded, at the time, as inscrutable and disheartening events. But God was in the whole; and who that is capable of appreciating the slow, but sure results of moral causes, is not convinced that all was ordered for the furtherance of the gospel? Read, again, the record of that prison scene, when officers stood, with drawn swords, waiting for the first gun, as a signal to strike off the heads of our brethren, and see how God interposed for their preservation. Who was the chief agent in the establishment of peace between the English and the Burman governments? Who was the principal actor in negotiating the Yandabo treaty? It was the very brother who had been eighteen months a prisoner, whose feet they had hurt with fetters, and who, as they hurried him from place to place, had stained his footprints with blood! As that brother has witnessed the issue of those bitter trials, and seen how God employed his sufferings for the advancement of his cause, has he for a moment regretted them? Does she, who was to him a ministering angel during those terrible scenes, which she has herself so graphically described, now that she understands the relations of things, wish that her sorrows had been fewer or lighter? The published memoir of that extraordinary woman, containing as it does a detail of sufferings heroically endured for Christ and the heathen, has done more than any living agent to awaken, deepen and perpetuate a genuine missionary spirit.

To many minds there is a mystery in the Providence that has sent home, temporarily or permanently disabled, so large a number of our missionary laborers. Why not treat this as we do all other mysteries in the dealings of God? *Wait and see.*

"God is his own interpreter,  
And he will make it plain."

Who that was at the special meeting of the Convention, in November last, regretted the presence of returned missionaries amid those dark and trying scenes? Who laments the brief visit of our esteemed brother, who last week embarked, a second time, for the land of Sinim? Fathers and brethren, the government of God is absolutely perfect.

Our missions have been successful. God, the Spirit, has honored the petitions of our hearts, and the labors of our hands. Though the work performed has been mainly fundamental, and beyond the reach of observation, yet the *apparent* results have been by

no means insignificant. Some stations have been exchanged for others more tenable or more promising, but no mission has been abandoned. More than two hundred and fifty missionaries and assistants have been appointed, beside hundreds of converted natives, who, as pastors, itinerants and teachers, with a moderate compensation, have rendered important service. More than \$900,000 have been contributed, and appropriated with the most scrupulous regard to economy. The entire Bible has been translated into one language, spoken by millions, and portions of it into languages and dialects spoken by hundreds of millions. Books have been prepared, schools established, and the rudiments of education imparted to multitudes of children. Numerous churches have been organized, and not less than eight thousand pagans converted to Christ. At hundreds of points, the leaven of Christian truth has been silently introduced, and thence is spreading through the masses of unsanctified mind.

Among the results, must be included the reflex influence of the missionary enterprise upon the churches at home. "Religion," said a man of the world, "must be a singular commodity. The more you send abroad, the more you have at home." In the commerce of Christianity there is a deep philosophy which we cannot too carefully study. The influence of our foreign efforts upon the literature, the preaching, the piety, the public spirit of the denomination can hardly be overrated. When this enterprise was commenced, the benevolence of our thousands of churches lay almost stagnant, with scarcely an outlet. We had no Theological Seminary, and only here and there an educated minister. We had but one Literary Institution, one religious periodical—a small quarterly,—one Domestic Missionary Society, one Tract Society, one Bible Translation and Foreign Missionary Society. There was no united action with reference to the Indian, the sailor, the prisoner; and there was not on the continent a single Sabbath school. Look now at the machinery of benevolence, and say to what you can trace its paternity, if not to the influence of a movement which embraced the world in its sympathies. Where is the Vandal who would extract all the results of this influence from our condition, and set us back where we should have been, had we attempted nothing for the heathen?

Innumerable changes have taken place in public sentiment respecting Foreign Missions. Within the recollection of hundreds now before me, it was common to hear from the pulpit and the press, scornful satire, heartless ridicule, savage denunciation, dealt out in unmeasured quantity upon both the missionaries and their supporters. Now there is scarcely a respectable pulpit or journal in Protestant Christendom, that does not commend the enterprise, and all engaged in it as worthy of countenance and coöperation. Men of science, merchants, statesmen, are free to give their testimony, in private and in public, to the dignity of the object, and the utility of its issues.

Our success has been great, and to undervalue it, or to fail in acknowledging it, would be dark ingratitude. We have not done all we could. Our contributions, whether of men or money, have not been proportionate to our ability, or commensurate with the wants of a dependent and suffering world. But still, by the grace of God, who rejects not the imperfect service of his children, an immense amount of good has been accomplished, and deep, strong foundations have been laid for the achievement of still larger results. The next third of a century, if we continue to enlarge our operations according to the past ratio, will witness effects upon a broad scale; and whoever may stand here or elsewhere, to review that period, will be able to recite to your children a history of wide-spread conquests. The present race of missionaries may all be in their graves; but their successors, surrounded by the trophies of grace, will be heard devoutly exclaiming, "Thanks be unto God, who always causeth us to triumph, and maketh manifest by us the savor of his knowledge in every place." Very few now inquire, What has been accomplished? And, if they ask, it is more frequently to be

informed than to cavil. The days are approaching when the answer may be inscribed upon the tombstone of every faithful missionary, in a single world—*circumspice*—look around. Children of Zion, let us persevere and patiently trust, and results will soon be developed that shall silence the last scoffer, convince the last doubter, and fill earth and heaven with hosannas.

Brethren, the glorious visions of prophecy respecting the triumphs of the Messiah, are all to become realities. The radiant promises that jewel almost every page of this luminous Volume, shall none of them fail of accomplishment.

“Jesus shall reign where'er the sun  
Does his successive journeys run.”

You and I may not see this desirable consummation. Our immediate successors may not see it. But it shall be witnessed at the time appointed. The earth, before it shall be filled with the glory of the Lord, may take into its bosom the bodies of a hundred more generations, and lodge their spirits in their respective homes in eternity; but delay shall not defeat the purposes of infinite Love. We who now labor in this enterprise, shall be identified with it until its completion; and though we may have been long in heaven, rehearsing for the grand occasion, the period will come round in the cycles of glory, when we shall join the rapt seraphim in celebrating the conquest of an apostate world. Jesus asks,—and the prayers of his people are but the reduplication of his prayer,—that the heathen may be given him for an inheritance, and the uttermost parts of the earth for a possession. That petition shall be answered. “He shall have dominion from sea to sea, and from the river unto the ends of the earth.” “The mouth of the Lord hath spoken it.”

Christian brethren and sisters, about to depart to a distant clime, it is not my province to instruct or counsel. But I may utter a brief word of fraternal encouragement. I may suggest to you the fact which you know how to appreciate, that you go with the full confidence, and the affectionate interest of praying thousands. I may remind you that preëminently yours is the promise of Almighty Love, “Lo, I am with you alway even unto the end.” For such as you did the Savior declare, “All power is given unto me in heaven and in earth;” and then add, “Go ye, THEREFORE, and teach all nations.” You go to a land that is hallowed by the labors, the sacrifices, the graves of precious disciples. You go for an object the purest and grandest that can possibly draw you from your homes and kindred. Most cordially do we cheer you onward, and most fervently do we commend you to the guardianship and blessing of our faithful Master. As the Father sent him to seek and save the lost, even so does the Redeemer send you on the same noble, merciful errand. With him, in object, in toil, in suffering, in triumph, you are identified. “He shall not fail, nor be discouraged, till he have set judgment in the earth.” Follow him, and he will conduct you to victory.

One of you returns to the field which he has long occupied. Go, my brother, and resume the work which you was compelled reluctantly to suspend. Go, finish that work; and as you send the last revised sheet to the press, bow again, and we will bow with you, in thankfulness to your gracious Preserver. And when that is done, may we hear of you once more at Ava,—not as a fettered prisoner, tracking the sands with your blood,—nor yet as a Commissioner, to negotiate a treaty between contending nations,—but as an ambassador from the King of Zion to the proud capital and its haughty court. Go, fulfil your mission, and prepare for your reward.

Christian is expected to join the devoted Vinton, who has said in the anguish of his spirit, “Send me a helper, or call me home.” He has “a field three or four times larger than all New England, with churches springing up in each of the extremities,”—a district inhabited by hundreds of thousands of Karens, all waiting for the gospel,—



and in this field he is alone! Go, and stay up his sinking courage, and aid him to gather the ripened, perishing harvest.

A third proceeds to Arracan,—almost deserted Arracan,—where, apparently, fifty men could be more usefully employed than in any other territory, of equal extent, upon the face of the globe. Go, brother, bind the sheaves, and bring them into the Christian garner. Go, supply the vacancy caused by the fall of the lamented Comstock. Go, plant yourself by his verdant grave, and take up the work where he left it, and do your utmost to save the perishing, for whom he wept and labored, and loved not his life unto the death.

Brothers, sisters, go; and in your several spheres, hold forth the word of life. Teach the heathen the way to heaven, and exemplify what you teach. In all your ways acknowledge God, and he will direct your paths. Filled with his Spirit, do his work, on his plan, and he will bless your labors. Your toil may be severe; your discouragements may be many; but there is rest in heaven.

#### The Redeemer's last Command.

Such is the title of a small volume, of 112 pages, just published by the American Tract Society. It is the production of the Rev. John Scudder, M. D., one of the oldest missionaries of the American Board of Commissioners for Foreign Missions to India. He has spent many years of arduous service in the heathen field, and knows what he affirms respecting the miserable condition of the unevangelized nations. The book contains many stirring facts and appeals, and ought to be circulated by tens of thousands, and read by every man, woman and child in America.

The following facts may not be new to all of our readers; but as they are facts of which we all need to be reminded, they are commended to the serious attention of all who have hearts to pity the deluded and suffering.

#### *Cruelties of heathenism.*

“Let me direct your attention to a few of these miseries. Go for a moment in imagination to the great temple of Juggernaut, at Orissa. Every year more than a million of persons visit this celebrated spot. The aged, the weak and the sick undertake this pilgrimage as a remedy for all evils. ‘It is no uncommon occurrence,’ says one of the missionaries to that place, ‘to see the miserable worn out pilgrims, with a patience and fortitude worthy of a better cause, binding their solitary, tattered garments round their lacerated feet, and go groaning along with bending back, tottering step and emaciated form, and dull sunken eyes, from day to day and week to week, until they obtain the object of their

painful toils, a view of Juggernaut. Nor is it a matter of wonder, that vast multitudes sink under their miseries; for it is generally the case, that so soon as one of the party fails, his companions leave him, without the least commiseration, to his fate. These poor wretches are almost, without an exception, thrown out upon the village Golgotha, to be devoured by dogs, birds, &c. I have several times passed over this piece of ground, and the skulls and bones exceed calculation. The fact of dogs, jackals and vultures living on human prey is familiar to every inhabitant of Orissa. If the pilgrim live to leave Juggernaut, he has a long journey before him, and his means of support are often almost if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate. Such is known to be the mortality among pilgrims, that a Hindoo of property always makes his will before he sets out on this journey, and takes a most affectionate farewell of his disconsolate relations. It is supposed that above two thousand persons die annually on pilgrimages to different holy places.’ ‘In the immediate precincts of the holy city where Juggernaut resides, are to be seen crowds of devotees; some remaining all day with their heads on the ground and their feet in the air, others with their bodies entirely covered with earth, some cramming their eyes with mud and their mouths with straw. One has his foot tied to his neck, or has a pot of fire on his breast, another is enveloped in a net work of ropes. On

the day of high festival, when Juggernaut is dragged forth from his temple and mounted on his lofty car, in the presence of hundreds of thousands, who rend the air with shouts of 'Victory to Juggernaut, our Lord,' the public services are commenced, by the officiating high priest, who is stationed in front of the idol, by a loathsome pantomimic exhibition, and by filthy, blasphemous songs. But it is not until some poor victim of superstition casts himself under the wheels of his ponderous car and is crushed to death, that this horrid king, as he is styled, is said to smile.'

“The heathen are constantly in the practice of performing great self-tortures upon themselves. I will mention a few of these. Some roll their bodies on the ground for hundreds of miles. The Rev. Mr. Heyer gives an account of an 'Indian devotee, who had spent more than nine years on a journey from Benares to Cape Comorin, that is, from the 27th to the 7th degree of north latitude. The whole journey is made by rolling on the bare ground, from one side to the other, about three miles each day. His family accompany him and minister to his wants.'—'Some throw themselves from a high wall, a second story of a house, often twenty or thirty feet in height, upon iron spikes or knives stuck in a large bag or mattress of straw. Many, in this way, are often cruelly mangled and lacerated. In some instances the issue proves speedily fatal. Sometimes bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves, uncovered. The materials are next raised into a pile and set on fire. Then the devotees dance briskly over the blazing embers, and fling them into the air with their naked hands, or toss them at one another. Some betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim, in a sitting posture, so that when the wheel rolls round, their heads point alternately to the zenith and the nadir. One other species of torture I must mention. The deuded votaries enter into a vow. With one hand they cover their under lips with a layer of wet earth or mud. On this, with the other hand they deposite some small grains, usually mustard seed. They then stretch themselves flat on their backs, exposed to the dripping dews of night and the blazing sun by day. And their vow is, that from that fixed position they will not stir—will neither move, nor turn, nor eat, nor drink—till the seed planted on the lips begins to sprout or germinate. This vegetable process usually takes place on the third or fourth day, after which, being

released from the vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and supererogatory merit.'

“The destruction of female infants is a thing of frequent occurrence. Among the Rajpoots, in Malwa, and the northern provinces, it is impossible to calculate how many of them are put to death. A gentleman of the Bengal service was sent by the government through the northern and independent kingdoms, to find out the number. In the provinces through which he passed, the principal chiefs acknowledged that they had murdered many of their own children, and that they knew their neighbors had destroyed many of theirs, and that this rite was rooted in the affections of the people. In one village there were fifty-one boys, but only fourteen girls. In a second, sixty-six boys and only fourteen girls. In a third, seventy-nine boys and only twelve girls. In a fourth, ten boys and only two girls. In a fifth, fifty-eight boys and only four girls. In a sixth, twenty-two boys and no girls.

“The relation of one more instance on this point must suffice. Some time since, the wife of a native prince or Rajah had a little daughter. The father ordered her to be put to death immediately after she was born. A second, a third, a fourth, and a fifth little daughter were born, and these also were murdered by a similar command. After a sixth little daughter was born, the mother's heart yearned over her: I cannot part with this daughter, said she, I will have her taken away and hid, that the king may know nothing about her. He thought that she also had been put to death. The poor mother never dared to send for her little girl. She never saw her again, but died some time after.

“When this little girl was about eleven years of age, some of her relations ventured to bring her to her father. She was a very beautiful child, and they thought that he would be struck with the sight of her, and would love her for the sake of her mother, who had died. The little girl fell at his feet, clasped his knees, and looking up in his face, said, 'My father.' The interview between the father and daughter was but short, for he seized her by the hair of her head, drew his sword from his belt, and with a single stroke took off her head.

“But let me come a little nearer home to you, Christian mothers, if possible. See that poor deluded widow burning herself to death on the funeral pile. See her helpless children standing near that pile, with lighted torches in their hands. And what have



they been doing? They have just been setting fire to the pile, which, in a few moments, is to make them orphans in a friendless world. The Rev. Mr. Campbell, when speaking of the burning of one of these widows, says, 'I saw her pacing her appointed circuits around the pile. I saw her ascend the bed of death, and tied to the dead body of her husband. I saw her take her jewels from her ears, her neck, and the various members of her body, and distribute them as parting memorials to her friends. I saw her son, whom she had nurtured and whom she had nursed, take the torch into his hand, and, in several places, kindle the flame that was to consume his mother. I saw the servants cut the ropes to let the canopy of faggots fall upon her head, to crush her, and to prevent her escape; and as the flames ascended, and as the pile became one mass of fire, I heard the horrid yell and shout of exultation from the surrounding multitude, to drown the shrieks of that victim in the plaudits of their joy. Oh! I thought I was standing on the borders of the infernal lake. I wondered that the earth did not open her mouth to devour the perpetrators of this horrid murder.' 'Can the policy of hell prevail further than this? Why is it, that in circumstances so powerfully calculated to summon all the tenderness and sympathy of a mother's heart, we behold the unhappy creature pillowed on putrescence and ashes, curtained with blazing flames, and over-canopied with volumes of smoke.' Ah! Christian mothers, it is because the religion of Jesus has never reached her heart. This is the way by which she believes that she is to obtain heaven. This she does because she has not the Bible. And now, let me again ask, are there no motives why you should urge your sons to hasten to the help of such, with this blessed volume? Or rather, I should ask, are there any stronger motives needed to induce you thus to urge them? If there are, then look up into heaven and see what is going on there; and then look down into hell and see what is going on there, and what is to go on there forever. O, I ask not my Heavenly Father for the riches and honors of the world for my eight sons. I ask not for palaces or kingdoms for them: but I do ask, and have asked, that they may become ambassadors for Christ to distant and heathen lands. I have asked the honor of furnishing them as soldiers in the army of Immanuel, as he urges on his legions to the great battle-grounds of paganism and holiness. And, blessed be God, this honor has not altogether been denied to me. One of them has entered the army, and is

now in a heathen land, and four others are in a course of training to follow him. I have now only to ask that the gentle influences from on high may descend upon the remaining three, and fit them to enlist in the same service. And there are my two daughters. The Lord take them also and send them to any part of the heathen world, peradventure they may be made the instruments in plucking souls as brands from the burning.'

We give another extract from the chapter on

#### *The Duty of Ministers.*

“Great responsibility in respect to training the rising generation for the conversion of the world, devolves upon **MINISTERS OF THE GOSPEL**. My brethren in the ministry, it is a soul-reviving thought that God has committed in trust to this generation instrumentalities which can storm every fortress of sin, and prove mighty, through grace, to the pulling down of every strong hold of satan. And where are these instrumentalities? In the nurseries of Christian mothers. Here, then, our eyes rest with intense interest. We gaze upon the rising generation with deep solicitude. Our souls yearn over these children, and the advancement of the Redeemer's kingdom is associated and identified in our thoughts with their education. They are the buds of the church, whose petals are just bursting their envelope, and will soon be in full bloom. By the aid of the Holy Spirit they may be so trained as to make a race of Christians very different from that of the present day. Their hearts are soft and tender, and with the aid which may be obtained from on high, their young feet may be taught to walk in paths of self-denying benevolence, until they will wish to walk in no other.

“In order that they may be thus trained, I have endeavored to show to Christian mothers, that their influence stands paramount to that of all others. But, as great as are their responsibilities, no little responsibility rests on you. Mothers are to plant the first germ of that which is soon to be a full grown tree. They are to water it and watch it, that no untoward blast may destroy it; but they need your aid in cherishing and sustaining it. Should this aid be withheld, it will never come to full perfection. Indeed, unless you take a prominent part in this business, you are not to expect that mothers will ever perform the part which devolves upon them. The watchman on the walls of Zion must sound the alarm, if the people are to take warning. Your influence, in some re-



spects, lies at the foundation of all other influences. It depends upon you, under God, so to mould the minds of mothers, that they shall plant the first germ of missionary life in their children. How diligent, then, should you be ; how instant in season and out of season, from the pulpit, in maternal associations, and in private circles, in your endeavors to persuade them to do their duty. The least degree of failure on your part may prove most disastrous in its results. It may prove fatal forever.

“But something more must be done. If we would have the rising generation a well-trained race, they must be formed into missionary societies, and disciplined at every step, from early childhood to their riper years. Why is it that the church, which should be a fountain, flooding the unevangelized nations, is like a sluggish pool, the waters of which have just activity enough to keep them from fatal stagnation ? Why is it, that when there are men enough, and wealth enough to go up and take possession of the world for Christ, there is an apathy which makes talent and wealth no blessing ? The answer is at hand. The discipline of her children was neglected. Hamilcar made his son Hannibal in early life swear to his god that he would never be at peace with the Romans ; and afterwards, with his Carthaginian legions, he crossed the Alps and ravaged the plains of Italy. Only teach the children of your charge to make a covenant with Jehovah, that they will never be at peace with the kingdom of satan, but wage relentless war with the institutions of idolatry, and soon, through grace, every pagan shore will resound with the jubilee of the earth’s redemption. Wealth, talent, life, all,—all will be sacrificed until the banner of salvation shall be seen floating over every province of revolted man. How solemn, then, are your responsibilities.”

The different classes addressed in this book are, Christian mothers, ministers, Sabbath school teachers, laymen, pious young laymen, pious physicians, and theological students. These classes are shown that a weighty responsibility rests upon them with respect to the conversion of the heathen world, and they are informed of various ways in which they can meet their responsibilities in a becoming manner. Let every one procure and read the book, and devoutly ponder its weighty suggestions.

### Encouraging Results.

At the late meeting of the American Board of Commissioners for Foreign Missions, held in New Haven, Con., the Prudential Committee submitted a “statement of facts,” exhibiting some of the proofs of the Divine favor enjoyed by the missions during the past year. In no previous year have there been “such extensive tokens of the Divine presence and agency ;” “nor have there been spiritual results, in any one year, of such interest and importance, viewed in their relations and their future influences.”

#### *The Reformation among the Armenians.*

The missionaries of the Board have been laboring long and patiently among the Armenians of Turkey. Their efforts, until recently, have been aimed at the resuscitation of piety in that dead and corrupt church ; but they have at length been compelled to change their policy, and proceed more in accordance with the New Testament plan. As individuals were converted, they were subjected to bitter persecution from the ecclesiastical authorities, and no alternative was left but for them to withdraw from the old organization, and form churches of their own. Such, we apprehend, will be the result in every case where good men try the same experiment. Our Master has taught us, that “if the salt have lost its savor, it is thenceforth good for nothing, but to be cast out and trodden under foot of men.” If a sect or a denomination loses its spirituality, it cannot be recovered. God rejects the body as worthless, and requires his people to begin the process anew with individuals, and to form a fresh organization of such as are made alive by his Holy Spirit. This view, we think, is fully sustained by the history of all genuine reformations that have taken place, from the commencement of Christ’s labors among the Jews, down to the present day.

The labors of the missionaries among the Armenians have been blessed of God according to his own plan. A spirit of inquiry has been awakened, and many

have been renewed in the spirit of their mind. As Christians and fellow-laborers, we rejoice in the evidences that the work is truly of God. The Committee say :—

“ God’s hand is to be acknowledged in the protection afforded to the reformation. It has not been shielded from the persecution which was necessary to try it, but it has been shielded from that which would have overwhelmed and destroyed it. The wrath of man has been made to praise God, and the remainder he has restrained. He would seem to have selected his instruments,—the representatives of Great Britain, Prussia, and the United States, and also the present enlightened prime minister of the Turkish government,—all with a view to this very exigency ; and these, acting on the great principles of justice, equity, and equal rights to all religions, have done noble service to the cause of truth and religious liberty. Mr. Dwight, in a letter just received, says that the following language was lately used by the Turkish authorities in Nicomedia to the persecuting Armenians of that place :— ‘ Those men (referring to the evangelical Armenians) no longer belong to you, but are now a Protestant community by themselves, and you are to have nothing more to do with them.’ To the evangelical brethren the Turks said, ‘ Live in peace. Do not revile the Armenian community. Pray for the king, and go to your chosen place in the fields, and worship in your own way whenever you like.’ *Persecution* there has indeed been, and will yet be in various forms and for some time to come ; but its power and fury have been restrained in a manner that is truly wonderful, and calls for gratitude to God.

“ The hand of God is to be acknowledged in the extent and prospects of this reformation. Here, again, we may quote from letters just received and not yet published. Mr. Homes says, ‘ We are full of hope for the future. The Spirit of God seems to be stirring up the Armenian mind over all Asia Minor, in Syria, and in Russia. In the spirit of inquiry that has been excited, there is none of that radicalism and infidelity that has infected so many Greek minds ; but a reverential search after the truth that can save.’ Mr. Goodell also says, July 17, ‘ Messrs. Wood and Peabody go to-morrow to Nicomedia and Ada Bazaar to assist in organizing a church at each of those places. At Trebizond and Erzerum things go well ; and Mr. Dwight visits the former place next week. From almost every part of Armenia, glad tidings salute our ears. The dead mass is in mo-

tion, life begins to appear, and the consequent commotion is very great.’

“ The figurative language should, of course, be understood as such. But there is, no doubt, an extraordinary spirit of religious inquiry existing in every considerable Armenian community within the Turkish empire. And it is the Lord’s doing.”

#### *Outpouring of the Spirit on the Nestorians.*

In our last number, we gave a brief notice of an interesting work of grace among the Nestorians of Persia. It began in January, and at the last dates was still in progress. The cases of hopeful conversion had, in June, amounted to more than one hundred, including a number of ecclesiastics. About three fifths of the converts were members of the mission schools. As proofs of the genuineness of the work, the Committee mention the following facts :—

“ 1. The hand of God was visible in its commencement. That was sudden, and nearly at the same time in both institutions, and not the result of any communication from one seminary to the other. No peculiar means had been used, in addition to the faithful exhibition of Christ and him crucified as the lost sinner’s only hope ; and that theme had been proclaimed just as it had been for a long time previously. A Bible class which had been previously confined, for the most part, to members of the seminary, was made more comprehensive ; a Friday evening meeting, for the serious minded native helpers, became more public and was transferred to a larger room, and the schools had better accommodations in some respects ; but, with these exceptions, no change was made in the ordinary arrangements. There had, indeed, been some tokens of Divine agency at Geog Tapa six months before, but this outpouring of the Spirit properly dates its commencement in January, in the two seminaries. No one doubted the existence of a work of grace from its very outset. In the seminary for males, not a single individual had been convicted of sin, or manifested a spirit of earnest inquiry, during the year 1845, nor until the 19th of January last. But, on the 22d of that month, Mr. Stoddard’s study was crowded with inquirers till a late hour in the evening ; and the same spirit of inquiry prevailed in the female seminary. It was the Lord’s work.

“ 2. God’s hand has been visible in the nature of the work. One man, from the mountains of Koordistan, said his sins



appeared to him to be higher and heavier than the mountains of his native country, and that, were there no punishment in the future world, he could not endure the thought of living such a life as he had hitherto spent. The work is a genuine work of the Spirit. Sinners have been convinced of their need of Christ. 'Never,' says Mr. Stocking, 'anywhere, have I witnessed in awakened sinners apparently more thorough convictions of sin, a deeper sense of their lost and ruined state and inability to save themselves, than was manifested in the generality of cases in the school and around us. Days and weeks together, devoted almost exclusively to religious conversation with inquirers, in various stages of interest among the pupils of this [the female] school, and with the majority of those interested in Mr. Stoddard's seminary, led me to feel that as genuine and wonderful a work of Divine grace has been wrought here, as any I have ever witnessed in revivals in America.' When the law had done its appropriate work, and had brought the sinner to Christ, there was no ecstasy, no violent emotion of joy; but a sweet peace took the place of deep distress, and was seen on the countenance, and caused the heart to flow with gratitude and love. There were also great tenderness of conscience, and an uncommon disposition to spend time in prayer. Places enough for secret prayer could scarcely be found, till a removal of the seminaries to Seir, in the summer, placed the solitudes of the hills within reach of the pupils. During as many as sixteen hours of the twenty-four, the voice of prayer did not cease to be heard. Many individuals spent several hours every day in this holy employment. The natural love of the Nestorian mind for figurative language, combined with the ardent feelings of new-born souls, rendered their prayers exceedingly apt and touching. 'At one time,' says Mr. Stoddard, 'they are praying that the dog may have a single crumb from the table of his master; at another, they are smiting on their breasts by the side of the publican; at another, they are prodigals, hungry and naked, and far from their father's house; again, they sink in the sea and cry out, 'Lord, save me, I perish;' again, poor, diseased, outcast lepers, they come to the great Physician for a cure. Those who have given themselves to Christ, now build their house on the Rock of Ages, while the waters are roaring around them; now they wash the feet of their Redeemer with tears, and wipe them with the hairs of their head; and now, having become the soldiers of the cross, they plant the blood-stained banner in the inner citadel of their souls.'

"In the villages, the people show the same interest and solemnity, the same disposition to assemble for hearing the gospel, conference and prayer, as characterize the best revivals that have ever been witnessed in New England. The people flock together on the arrival of the preacher, whatever his age and capacity to give instruction. At Geog Tapa, there were at one period often from ten to fifteen neighborhood meetings in an evening, the pious ecclesiastics (of whom there are several in the place) and some other pious persons holding meetings for the exposition of the scriptures and social prayer in the immediate vicinity of their houses. But a little over three months before the time of the present annual meeting, Mr. Stoddard sent two of his pupils to a village where the people scarcely ever heard any preaching. The people gathered to hear them in considerable numbers, were much affected, and entreated them with tears to stay a few days, that they might be instructed more fully in the way of life. Mr. Stoddard says this is by no means a solitary case; it is of frequent occurrence; and he cannot doubt that there is a general awakening among the people to hear the gospel. The fields and vineyards, moreover, in the season of tillage, become, to an impressive extent, vocal with the accents of earnest prayer and praise. John, the zealous native evangelist, spent much time among them in the month of May. 'Wherever he went,' says Mr. Stoddard in a yet unpublished letter, 'he found little companies of ten, twelve, or fifteen laborers, by whom he was always received with pleasure, and in some places with great joy. Having heard less preaching than usual for several weeks, the hopeful Christians were hungering for the bread of life; and, in some cases, the laborers in adjoining fields pleasantly contended with each other, who should have John to read and talk to them, while they continued their labors. In other cases, they very cheerfully laid aside their spades, that they might have a little meeting in the fields.'

"There is the same irrepressible desire for the conversion of souls, that always characterizes a genuine work of grace. The accounts we have of the work in the seminaries are full of illustrations on this point, for which the Board is referred to the report on the mission. So it is in the villages wherever the Spirit has been poured out. The rude converts from the mountains zealously propagate the holy influence in the mountains. From Geog Tapa they go out for that purpose in all directions.

"And there has been a great and visible change in the morals of that large and



densely settled village of a thousand souls. Speaking of a Sabbath in May last, Dr. Perkins says, in a letter not yet published, that few villages in New England are stiller than Geog Tapa was on that day. He remarks, that 'any instance of open vice in the village has come to be noticed as something very reprehensible, and an exception to the prevailing state of things; whereas, before this reformation, the *absence* of most species of immorality would have formed the exception. I was told, also, that laborers in the field, who were formerly much given to profaneness and mutual reviling, now exercise a strong restraint on each other, reproving one another, as occasion may occur, by repeating texts of scripture; such, for instance, as, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment!'

"In the same letter, Dr. Perkins has these important statements: 'The revival appears not only to be advancing in interest and power, but there is also in connection with it a very strong general process of evangelization going on in our field, by which a reformation of religious views is taking place among the people with far greater rapidity than at any former period. They are, as a mass, becoming convinced of the momentous truth and impressed by it, that they are utterly lost sinners, and must be born again; that the blood of Christ, and no array of forms, can cleanse from sin and procure salvation. An aged bishop, from the mountains, lately visited Oroomiah, and was so impressed with the general progress of light among the people here, that he frankly told them in his simplicity, (and apparently without any ill will towards our mission,) that they were certainly undergoing a very rapid transformation, and ceasing to be like their fathers, however unconscious of it they might be themselves.'

"Some may think that a genuine work of grace among this people must have given rise to persecution. But the absence of persecution is sufficiently accounted for in the report of the Prudential Committee, by a reference to the very peculiar circumstances of the people and the mission. Mr. Stoddard, also, writing in the middle of June, makes these remarks: 'Our young Christians, so far from being exposed to the persecutions which befall the evangelical Armenians in Turkey, hardly know yet what it is to meet with serious opposition of any kind. We hope it may be the design of God to renovate this ancient and comparatively pure church by a *gradual enlightenment*, without those storms which have rent other churches

asunder. Whatever may be his design, however, our duty is plain, humbly and prayerfully to follow the leadings of his providence. 'There are diversities of operations, but it is the same God which worketh all in all.'"

#### *Proofs of Divine Influence in the Deccan.*

"Proofs of Divine influence in the Deccan, in Western India, may be found in the report of the Ahmednuggur Mission. Twenty-two persons were admitted to the church at Ahmednuggur the past year. But this is not all. Preparations appear to be in progress for an extensive outpouring of the Spirit in the Deccan at no distant day. Seven of these twenty-two converts belong to villages situated from fifteen to forty miles distant from Ahmednuggur, and are substantial men, of respectable character, capable of exerting an extensive influence. At a place forty miles north of Ahmednuggur there is already a church of seventeen members, who have a house of worship, and are soon to have a native preacher; and at two other places there are foundations for incipient measures of the same nature. Nor can any one doubt that the hand of God has been in this mission for two or three years past. Our missionary brethren feel assured that their labors are not in vain in the Lord."

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#### Will the Pledge be Redeemed?

Just before the departure of the Rev. Mr. Dean, for China, he publicly used the following language. No one has ventured to intimate that his expectations were unauthorized. How, then, stands the question of moral obligation? If the pledge be not redeemed, who will be responsible for the failure?

"I have, with a grateful heart, listened to many assurances from my brethren, that they would continue to pray and labor for the heathen. God has also heard those assurances, and will remain here to see whether the pledges are redeemed and the work performed. I go with the promise that three more men will be sent to China from our Society, during the present year; one to be associated with Dr. Macgowan, at Ningpo, one with Dr. Devan, at Canton, and one with myself, at Hongkong. I shall place implicit faith in the integrity of the Board and the churches concerning this matter, until they compel me to do otherwise. I have no fear that the Board will disappoint our expectations, if

the churches furnish the men and means. And, after all the sympathy they have shown, and all the tears they have shed, while listening to the woes and wants of the Chinese, I cannot persuade myself to believe that the churches will withhold either the men or the money, necessary to send out this year a reinforcement of *three* missionaries to supply the more than *three hundred millions* of China with the gospel. No, it cannot be. I shall go back with the expectation, and make arrangements accordingly, that the three men come out this fall."

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#### Memoir of Mrs. Shuck.

This work, an 18mo. of 251 pp., compiled by the Rev. J. B. Jeter, of Richmond, Va., and published by Messrs. Gould, Kendall & Lincoln, of this city, has just made its appearance. We have not space for an extended notice of its contents, and must reserve for a future number such a review as shall do justice both to the editor and his subject. The book will, doubtless, have a large circulation, and contribute much to extend and deepen the interest which has begun to be

awakened in behalf of the China Mission.

Mrs. Shuck, the wife of the Rev. Jehu Lewis Shuck, was the first American female missionary to China. Her piety was of a superior order, and her devotion to the work of missions will be questioned by no one who shall have read this memoir.

Soon after her decease, which occurred at Hongkong, Nov. 27, 1844, the members of the China Mission unanimously adopted the following:—

"Resolved, That the character, and the circumstances attending the life of our departed sister, are interesting and instructive, not only to us, but, if made public, are calculated to aid the cause of missions generally, and especially that in which she labored and died, and, therefore, that the Board be requested to appoint her former pastor, the Rev. J. B. Jeter, or some other competent person, to prepare a memoir of her life."

With this request the Board most cordially complied, and passed a resolution desiring Mr. Jeter to undertake the service.

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### American Baptist Missionary Union.

#### Deficiency of Missionary Intelligence.

The present number of the Magazine, as our readers will have perceived, contains but a small amount of intelligence from the missions. The causes for this deficiency are probably various, and such as may, for a season, continue to exist, and produce the same result.

One may be found in the fact, that the number of laborers actually in the field, is much reduced. Several, from whom we have been accustomed to receive rich communications, are now in this country, endeavoring to repair their physical constitutions, which have been seriously disabled by tropical heat, severe labor, and insupportable care. Others are, at present, on their way back to the fields which they

have been compelled, for a time, reluctantly to abandon, that they might recruit their wasted energies, and prolong, by a few years, their loved labors among the heathen. The few that have been able to remain at their posts, have, in consequence of the absence of their associates, had their cares and duties so much increased, as to render it impracticable for them to write much for the edification of their brethren at home. Overwhelmed as they are with responsibility and anxiety, and borne down by burdens of the most oppressive kind, it would be cruel to require them to keep alive the missionary spirit in the churches of America.

Another cause of the dearth of missionary intelligence, may be the want of such

facts as would be likely to satisfy the demand for encouraging information. Like the churches in this country, our missionary stations, with limited exceptions, have not been recently favored with special effusions of the Holy Spirit, and, therefore, the missionaries, like the pastors at home, are unable to communicate accounts of seasons of refreshing. Until *our* letters to the annual associations shall wear, in this particular, an improved aspect, let us not complain if the communications of our missionaries shall contain little else than a dry detail of labors performed with comparatively small success. Why should we expect the cause of Christ to advance among the heathen, when among its professed friends at home, it is either stationary or retrograde? And why, when we furnish the means for its advancement in such stinted measure, should we hold the few, almost worn-out and disheartened laborers, responsible for its progress? Verily, this appears like a disposition to reap where we have not sown; to require the full tale of bricks when the needful material has been withheld! Let us do better in our own sphere, before we make exorbitant demands upon the productiveness of other men's labors.

The pastors who depend upon the Magazine for information to impart interest to the *monthly concert of prayer*, will feel, more deeply than any others, the deficiency to which we refer. We trust, however, that they will not fail to devise methods of their own to keep the claims of the enterprise distinctly before their churches, and endeavor to supply this "lack of service," by the application of the facts and principles furnished in the Holy Scriptures. The missionary spirit cannot live upon nutriment supplied from *any* human source. The journals and letters of missionaries are valuable as temporary stimulants; but they are not the food of that spiritual vitality which must be maintained in order to the vigorous prosecution of the great work that is entrusted to the charge of the people of God. Those are the robust, effective Christians, who depend upon the Divine

Word for spiritual aliment.—Christians in whom the substantial truths of the Bible dwell "richly in all wisdom." No real loss, therefore, will be experienced by a people who shall, for once at least, be destitute of stirring news from afar, provided only that they shall be thereby induced to repair to the pure Word, and thence derive their encouragement and strength to proceed in the way of holy obedience. When the churches shall pray and give for the salvation of the heathen purely under the influence of faith in the Divine testimony, then will their prayers be likely to prevail, and their contributions to be made effective.

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#### State of the Treasury.

Every reader of the Magazine, who is interested in the operations of the Union, must have perceived with regret and painful solicitude, that the monthly receipts, as acknowledged by the Treasurer, have been for some time unusually limited. The whole amount received during the first six months of the fiscal year has been only \$45,501,58. Of this sum, more than one half was paid in the month of May. Since then, the current receipts have not equalled, by *more than one half*, the current expenditures.

The Committee are profoundly anxious with reference to the probable result. *Must they incur another debt?* With the present ratio of receipts, this will be the inevitable issue, unless they yield to the fearful alternative, and withhold from the missions the regular and needed supplies. At no point can they make retrenchment so as to reduce the expenses, without occasioning actual suffering. Shall our beloved brethren, who have gone out with the pledge that they should be comfortably supported, be denied for a single month the small stipend upon which they rely for subsistence?

No missionaries have been sent into the field the present year, but such as were imperiously required by the respective missions to which they were designated. In-



deed, the number sent has not been a tithe of the number actually demanded by the missions, some of which, from the want of reinforcement, are in peril of extinction. After most unwearied efforts to procure *three* suitable men for China, the Committee have only *one*, with his wife, ready for departure, and him they cannot *now* send, unless they borrow the money to pay his passage! He is expected by the China Mission, and he himself expects, as well as wishes, to embark without delay. In both cases, the expectation has been voluntarily excited by those to whom they look for encouragement and support. Is there nothing in this matter of moral obligation? On whom does that obligation rest?

We commend the facts to the friends and supporters of our missions, with the fervent entreaty that they will consider them well, and lose no time in supplying the means which the exigency demands. Will not the pastors lay the matter at once before their respective churches, and make appeals to Christian hearts that shall call forth a responsive liberality, and dispel the gloom that now gathers about the prospects of our missions? Brethren in Christ, we pray you, fail not to do your utmost to prevent a repetition of that oppressive evil,—*a debt*. Ponder well the claims of this enterprise upon *your* untiring and zealous endeavors. Open your ears to the cry of the perishing heathen, to the calls of your imploring missionaries, and to the command of your redeeming Lord, and, in full view of your responsibilities, act,—act individually,—act in concert,—act vigorously,—act immediately,—act until your earthly service is done, and you go up to receive the rewards of faithful stewards.

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### Donations

RECEIVED IN SEPTEMBER, 1846.

#### Maine.

East Harrington, ch.	5,37
Wiscasset, John Sylvester,	5,00
Lincoln Assoc., Samuel Libby tr, viz.—Collection at missionary meeting at Thomaston	32,00; Thomaston, 1st ch.

14,00; do., 3d ch., for Rev. Amariah Kallock's life membership of the A. B. M. Union,	105,08; West Thomaston, 1st ch 14,71; Vinalhaven, ch. 2,97; Camden, 2d ch. 30,00; St. George, 2d ch. 13,00; Hope, ch. 5,48; do., Wm. Light 2,00; Union Centre, ch. 6,00; do. Lucy Lermond 1,00; Safrey Lermond 50c.; do., John Hemenway 50c.; Friendship, Ann Young 50c.; do., Susan Thomas 50c., for the Siam Mission,	228,24
York Assoc., F. F. Goodwin tr., for the life memberships of Rev. G. Cook, of Cape Neddick, Rev. J. Boyd, of Kennebunkville, Rev. R. Chase, of Wells, and Rev. A. Joy, of Milton, and for the support of Rev. Ivory Clarke, of the African Mission,	400,00	
Warren, Mrs. Eliza Miller, for Siam Mission,	5,00	
Cornville, Joshua Woodman 10,00; Eleazor Whittier 5,00; James Malbon 50c.; A. Morrill 50c.; Samuel Woodman 1,00,	17,00	
	— 660,61	

#### New Hampshire.

Claremont, Mrs. McLellan	1,00
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#### Vermont.

Brattleboro', ch., mon. con.,	24,00
Grafton, Rev. Mylon Merriam, for support of Rev. N. Brown, of Assam,	5,00
Woodstock Assoc., Peter W. Dean tr., viz.—Toward the support of Rev. N. Brown, of Assam, 332,23; Saxton River, Ladies' Miss. Soc., for support of a youth in Assam Orphan School, 22,26; Springfield, Mr. Cudworth 5,00; Mrs. Cudworth 2,00,	361,49
	— 390,49

#### Massachusetts.

Newton, Miss Eliza Jameson, for Siam Mission,	15,00
do., Upper Falls, ch., Isaac Keyes tr., mon. con.,	12,30
Beverly, 1st ch., mon. con.,	25,00
Chelmsford, Fem. Bur. School Soc.	17,00
Westfield Assoc., J. Haskins tr.,	81,00
Franklin Co. Assoc., Nathaniel Lamson tr.,	175,00
Wrentham, ch.	22,00
Boston	,16
do, "A steward," for Burman Mission,	5,00
do., Union ch., Merrimac St., George W. Chipman tr.,	18,25
do., 1st ch., toward the support of Rev. F. Mason,	100,00
do., Baldwin Place ch., mon. con. for Sept.,	8,35
do., Bowdoin Square ch., Board of Benevolent	

Operations, W. C. Read tr.,	14,88	
		146,64
do. Baptist Assoc., viz.—Littleton, ch. (\$100 of which is to constitute Rev. Arus Haynes, pastor of Grand St. ch., Jersey city, a life member of the A. B. M. Union,) 138,17; North Wrentham, ch. 11,00; Medway, ch. 6,14; West Acton, ch. 9,00,		164,31
Monson and Wilbraham, ch., viz.—Mrs. S. R. Underwood 50c.; Miss B. Topliff 50c.; A friend 1,00; Mrs. Thompson 50c.; Miss A. Lampheer 1,00; A. Bliss 50c.; Mrs. E. J. Stowell, for Rev. N. Brown, of Assam, 1,00,		5,00
Cambridge, Judson Soc. of 1st ch., for schools in charge of Mr. and Mrs. Cutter, of Assam,		24,00
Andover, ch., mon. con.,		35,00
Wachusett Assoc., L. H. Bradford tr., for a life membership of the A. B. M. Union, to be named,		102,44
Malden, a lady 1,00; mon. con. 15,07,		16,07
Franklin Association		12,59
Woburn, Fem. Bur. Bible Soc., Miss S. H. Pearson's tr.,		14,00
Worcester, Mrs. Lucretia Goddard, a member of the 1st ch.,		50,00
do., 1st ch., for Rev. Samuel B. Swaim's life membership of the A. B. M. Union,	100,00	
	150,00	1017,35

*Rhode Island.*

Providence, a friend		2,00
Rhode Island State Convention, V. J. Bates tr., viz.:		
Providence, Pine Street ch., subscriptions for 1845 and 1846, 93,00; do., "mon. concerts, in part," 7,00; for a life membership of the A. B. M. Union, to be named,		100,00
R. I. Bap. Sab. School Assoc., for support of schools in Burmah,	83,21	
A friend to missions	5,00	
	188,21	190,21

*New York.*

Saratoga Assoc., to constitute Rev. Isaac Wescott, of Stillwater, a life member of the A. B. M. Union,		100,00
Albany, 1st ch., C. Pohlman tr., viz.—Mon. con. 37,50; Sab. school 2,00; A friend to missions 50c.; for the support of Moug En, a native Burman preacher,		40,00
Yates Association		40,85
Steuben Assoc., for the life membership of the A. B.		

M. Union of Rev. Almond C. Mallary, of Wayne, N. Y.,	100,00	
per Rev. A. Bennett, agent of the Board,		140,85
Bellville, Miss Breed 60c.;		
Young Men's Miss. Soc. 3,00;		
Fem. Miss. Soc. 12,00; Mrs. Heald 50c.,		16,10
West Chester and Putnam Co. Miss. Soc.		49,50
Plymouth Hill, "J. A. C.," for Mrs. Mason's school, at Tavoy,		1,00
		347,45

*Pennsylvania.*

Welsh Association,		11,22
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*Illinois.*

Paw-paw, church		4,08
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*Iowa.*

Danville, Edwin Cady		10,00
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*Wisconsin.*

Milwaukee, S. S. Miss. Soc. of the 1st ch., E. A. Calkins sec., for Greek Mission,		10,50
		32642,91

Total amount from April 1 to September 30, \$45,501,58.

## BOXES OF CLOTHING, &amp;c.,

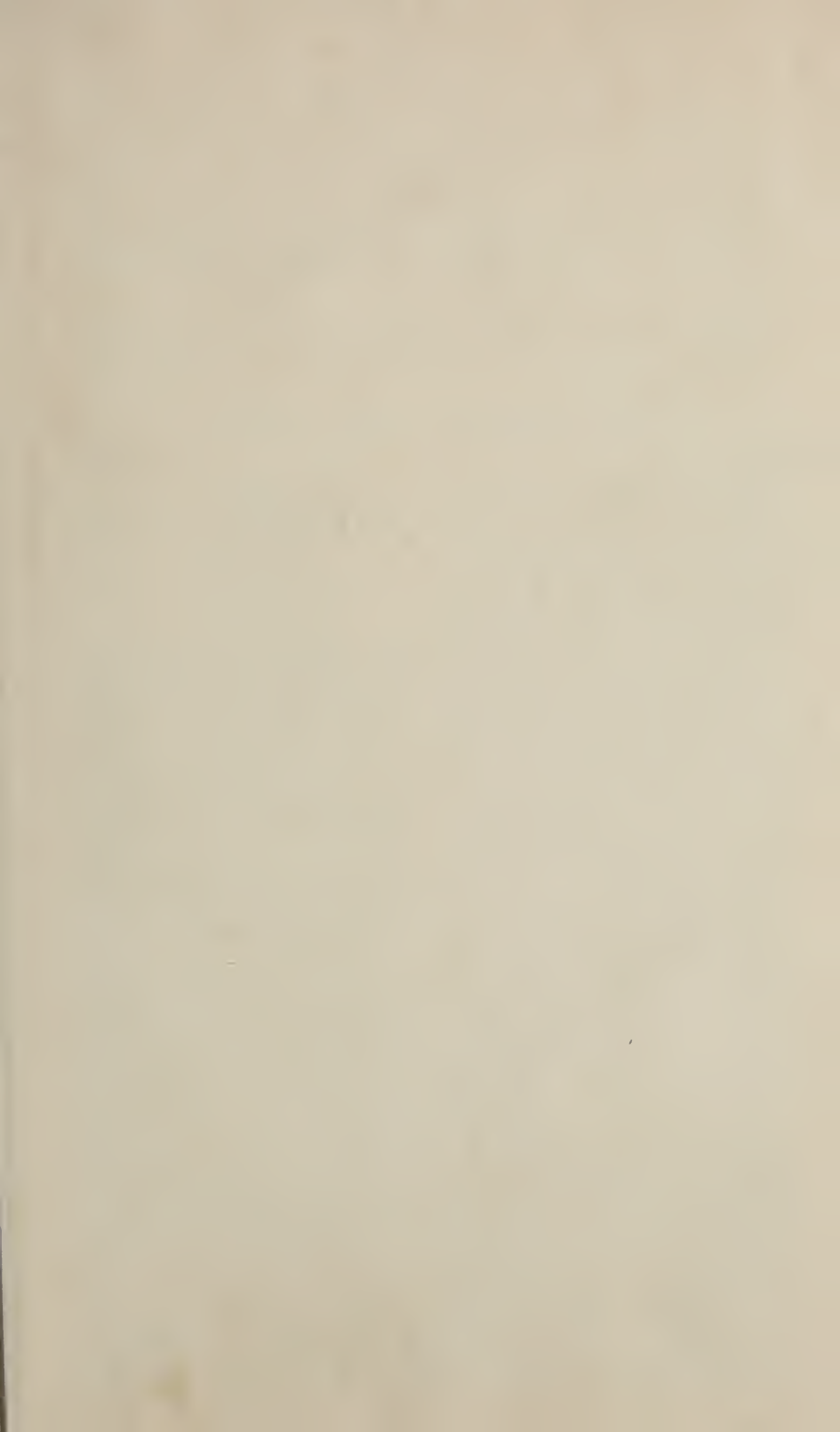
From July 24, to September 26, 1846.

Mass., Charlestown, Miss Whiting, for Miss M. Vinton, Maulmain, a tin case containing two bonnets,		6,00
do., Cambridge, Fem. Benev. Soc. of Old Cambridge Bap. ch., per R. L. Buttrick tr., for the Shawano station, under the care of Rev. F. Barker, a box of clothing,		56,84
In same box, a package of sundries from a friend, for Mrs. Barker.		
do., Boston, Mrs. Haven, a small parcel of sundries, for Mrs. Stevens, Maulmain.		
Conn., N. Springfield, N. Springfield Bap. ch., for distribution, a box containing several pairs of boots, shoes, and stockings.		
N. Y., Rochester, Fem. Miss. Soc. of 2d Bap. ch., per Mrs. A. G. Smith tr., for the Tavoy Mission, a barrel of clothing,		47,23

☞ In addition to sundry donations in money, by various individuals, received by Rev. J. Meeker, while on his late visit to the East, Mr. Meeker desires to acknowledge the receipt of the following articles from friends in Cincinnati, for the Ottawa Mission station, viz.:

Four boxes and two barrels of clothing, valued at	400,00
Three stoves, from H. Miller,	35,00
Furniture, hardware, window sashes, bacon, &c.,	65,00
	500,00

R. E. EDDY, Treasurer.



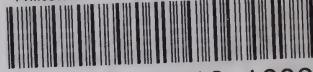






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